1: Jenness--84
116, 582, 835

(1913-16) 1922

Copper Eskimo

"Whether first cousins are allowed to marry or not is uncertain. The Rev. H. Girling thought that they were; on the other hand I know of a case where a girl would sleep indifferently with her brother or with her cousin, the latter a young man of about 17 years, though there was no question of marriage between them. Rink says that in Greenland the Eskimos disapproved of marriage between cousins. (5)"

"5. Meddelelser om Grønland, Vol. XI, p. 23."

1: Jenness--84
116, 582, 597, 835

(1913-16) 1922

Copper Eskimo

"Adopted children are classed as real children; an adopted child, for example, may not marry the real child. The same rule naturally applies to half-brothers and half-sisters. The girl above mentioned eventually married her step-cousin, so there is a limit to the restriction in this case. An interesting point in regard to this marriage is that the step-cousin was also the adopted son of the girl's step-father."

1: Jenness--85 (1913-16) 1922 Copper Eskimo
116, 835, 837

"The custom of interchanging wives for a longer or a shorter period leads to a curious extension of the family.(1) The children of the two families are considered as brothers and sisters, katangotit, and marriage between them is forbidden. Apparently this is not due to any uncertainity as to their real parentage (a circumstance that must sometimes occur nevertheless), for the exchange may have been effected only once, and each family have two or three children."

"1. Cf. the discussion by Gilbertson in the Journal of Religious Psychology, Vol. VII."

29: Jenness E-5 (1914-1916) 1959
ND8 Copper Eskimo ND8

guide and asked, "Who is this woman, and why does she follow us?" "It's only Snow-Knife's wife," he answered. "She is coming with us to visit her two sisters. Don't trouble about her. She will stay with me throughout our journey, and in the meantime my wife will live with Snow-Knife."

Marriage here was evidently not the institution we are taught to reverence. This woman had openly traded husbands for a few days in order to visit her relatives; and there were times when men seemed to exchange wives without even that excuse. I had read of the custom in books, but its impression was different when it occurred before my own eyes without the least attempt at concealment. It became more intelligible later, with fuller knowledge of their domestic life. The people were not really immoral, for they were doing no wrong according to the standards of life handed down to them through countless generations; and the transfer of wedlock was not made indiscriminately, but according to definite regulations. A man often had wives in half a dozen different tribes, some of whom he saw only once in his lifetime; and the wives had other husbands. But their children were all his children, forbidden to marry one another; and if ever he visited the tribe to which one of his wives belonged he received a cordial welcome, and was free to hunt and seal in its territory like the regular members of the community. A stranger in an Eskimo tribe